

*Rev. Lommed* 25 7 13  
1678 (1) C 834P. 14.5  
A General  
**TESTIMONY**

To and For the  
**Everlasting Truth of God,**

Partly intended for my Relations and Neighbours, that have known me from my Childhood in *Wishaw & Sutton*. Wherein there is a short Relation of my Manner of *Convincement*. And also, some few of the *Sufferings* which were inflicted upon me by some of the said Inhabitants, for my Faithful Testimony, which I have born for God and his Blessed Truth.

**F**RIENDS and Neighbours, it is in my Heart once to put you in mind of that blessed and Everlasting Truth, which I bear Testimony unto before you; for it is the same that ever it was to all that believe in the Light, and faithfully Obey it; I cannot but once more Exhort you unto it, as knowing that there is Sufficiency in it to preserve out of the Evil, which is the Cause of much Sorrow and Trouble, both in this World and in the World to come.

In the Year 1660. when it pleased the Lord to raise his blessed Truth to be preached amongst us, by a despised People, in Scorn called *Quakers*, it pleased the Lord about that time to raise up a Work in my Heart, and much Questionings and Reasonings

sonings I was beset withal, and a Warfare inwardly I came to know, *Jacob* and *Esau* striving in the Womb spiritually; then hearing of a Meeting of the aforesaid People, who by the World did then, as they do at this day, bear that Scornful Name of *Quakers*; The Meeting then to be at *Cardworth*, I was very much pressed in my Mind thither to go; but something to the putting by that Opportunity at that time presented it self, inasmuch as I was disappointed of my desire at that time: So then Reasonings more seized upon me, and my Trouble, by reason of Sin and Transgression, much disquieted me, insomuch that I could not follow my outward Employment, so that Sighs and Groans did daily press me for the Sins of my Youth, that I was constrained to make my Abode in many Desolate Places, to bewail my Condition in Pits and Ditches, to cry unto the Lord, notwithstanding my Diligence in imploying my self to run after the best of men for Help. Then in the 7th Moneth, in the Year 1660. my Wife being reading in a Book, of a Faithful Friend, was pricked in the Heart, and also satisfied, that she had been doing that which the Lord did not require of her in the way of Worship; when I heard those Expressions, I was very much troubled; for it was so with me at that time, that I had rather have suffered Death, than to have been called a *Quaker*; inasmuch as that I durst not look in a Book, nor go unto a Meeting; but then did the Lord begin to raise up his own Work in me, which burned as a Fire, insomuch that I my self, with many more, did expect nothing but Death to have been the effect of the same, but I found it to be the Lord's Work to destroy Sin, which was and is the Work of the Devil: Then on the 30th day of the aforesaid Moneth, the Enemy of my Soul, seeing that his Kingdom began to be weakened, to the end that it might be destroyed, then did he begin to Rage, and to stir me up to take those Books in which my Wife was formerly reading; and I hid them, with an intent that I had to burn them, if my Wife would not go with me on the next First day unto the World's Worship, so great was my Rage against Truth in that day; and in this Lyon-like Spirit of Fury did I intend to go unto our own Parish Priest, to know and to be informed to the utmost what he could acquaint

me withal in that Case: But inasmuch as the Lord did permit me to go on with mine intent and prosecution of this Work, sometimes going, and sometimes running in haste, for fear it should be too late, I was smitten in my Breast, and the Word of the Lord arose in me in the Heat of his Jealousie, which burned as an Oven, and smote as a Hammer, saying, *What hast thou gotten thy self all this while by thy running sometimes Ten, and sometimes Twenty Miles in a day, after the Hirelings and Time-servers of this Age?* So then I was made to cry out, *Lord! what wilt thou have me to do?* Often could I say, *A Wounded Conscience who can bear?* So that I was made to return in the Tenderness of my Soul, and was constrained to embrace my dear Wife with this tender Salutation; *Oh! take thy Books again in the Fear of the Living God.* Ah! that was a Day of Glad-Tidings unto my Soul, can I say unto you, my near & dear Relations, unto whom this may come, and unto whom these Lines may be presented; for as sure as the Lord Christ Jesus did appear unto the Woman of *Samarita* even so assuredly did he appear unto me, yea, in me that Day; Oh! therefore be you warned, and turn unto the God of Life, who hath for his Truth's sake constrained me to visit you with a Testimony in tender Love unto your Souls. And now, my *Dear Relations and Neighbours*, unto whom these Lines were in the Beginning chiefly directed, and at this instant of Time my Soul is in a deep Travel for you before the Lord; I my self being a man that hath known the Terrors of the Lord for Sin and Transgression, doth once more in these Lines of my Constraint, wherein I can say of a truth, I am at this time engaged by the Lord in the Bowels of his Love to you-wards, and also in regard to the removing of Guilt from my self in the day of the Lords Visitation of you, which undoubtedly will come upon you, if you turn not unto him; I say in his fear, a necessity is laid upon me to invite you once more to be reconciled unto the Lord our God, who lives for evermore, and whose Truth shall yet shine as the Sun in the Firmament, and his Name be spread over all the Earth. And Friends, I being one whom the Lord hath made sensible of a Terrible Day that is at hand, and shall try both you as well as my self, and every of us, and that you shall not be able



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to escape it; it lieth near me this day to lay it before you, that it is high time for you, and greatly needful, that you seek within for a better Guide then yet you are acquainted withal; for the day is at hand that will try all Professions that men have invented, and the Coverings they have made; therefore I say, turn unto the Lord God, for he alone in that day can save.

R. S.

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*A Note of an Account of the Sufferings of Richard Sommerland of Wilslow in Warwickshire, for Truth's sake, from the Year 1663. unto this Present Year 1678.*

**F**irst in the Year 1663. aforesaid, the said *Richard Sommerland* was Persecuted by one *Jacob Kimberly*, Priest of *Cardworth*, and put into *Lichfield* Court, because for Conscience-sake to God he could not pay him Tythe and Herbage, and so deny Christ come in the Flesh; and so because he could not see a Proctor in the Court, or so, they proceeded against him, & so got him into Prison, where he remained betwixt Nine or Ten Years: In one Year of which the said Priest took away one Load of Hay out of a Meadow, where there was but three; and out of another Meadow, where there was but one Load of his, he took all. Also, the said *Richard*, the space of about eight Years after he was first put in Prison, as aforesaid, having some Liberty to come to his outward Being, and being about the Town's-Business with his Neighbours, was Sworn against by four men, for being at a Meeting at *Badgely*, about five Miles off, and fined 9l. 5s. Whereas the Men of the Neighbourhood could testify, *He was with them that day about Business*, as aforesaid; and the aforesaid four Swearers were all Forsworn: O sad to be considered of! Also, the said *Richard Sommerland* for suffering the

the People of the Lord called *Quakers* to have a Meeting at his House, about the 12th day of the Moneth called *August*, 1677. to worship in Spirit and in Truth, as their holy Custom is, was fined 20 l. for which they took Goods at several times from him worth 33 l. At one time they took away four Heifers, and upon another day they took two Mares, one Tumbrel, one pair of Gears, two pair of Hollmes, two Collors, three Bridles, one Belly-band, thirty Cheeks, two Sacks, and about three Strikes of Mown Corn, one good Feather-bed, one Coverlet, one Rug, one Blanket, three Pillow-bears, three Flaxen Sheets, one Flaxen Table-Cloth, one Towell, & sixteen Napkins; and the same Night they came again (even in the Night, like *Robbers*) and took away three Weaning-Calves, two Swine, & two Weaning-Coults.

And it is to be noted, That the Ground of this grievous Persecution at this time was, because some that were Naturally related to these Informers and Persecutors, were Convinced of Gods blessed Truth amongst us at this time; so mightily doth the Devil Rage against God's Work in all Generations: Also, it is to be noted, That after a certain time, that they had all these Goods in their Custody, and made Money of most of them, they sent some of them back again, yet of so little Value, that what remained in their Hands, which they sold, was worth 26 l. for the Fine of 20 l. Another chief cause of this great Suffering was the Endear'd Love of my Heart to the Well-being of the Souls of my Relations and Friends; it being upon me to invite several of them to a Meeting, to the Marriage of my Daughter; at which Meeting it pleased the Lord to touch and to open some of their Hearts, as he did in former dayes the Heart of *Lidea*, and gave them an inward Sense of his blessed Truth; at which the Devil was Angry, and stirred up his Instruments to persecute me, and others of God's People; and what was in former dayes spoken of, came to be fulfilled, *That the Father should be against Son, Son against Father, and Brother against Brother*; and that upon this occasion my half Brother, who was Brother unto me by Mother, not by Father, was at the Meeting, where one of his Daughters (with several others) were Convinced of the Eternal Truth of God; at which my said Brother was so filled, that he  
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brake the bands of Natural Affection, as well as *Christianity*, and the royal Law of God, which is, *To do unto all as they would be done by*; and turned Informer against me, & others; and that which aggravates the thing almost beyond any parrallel, is, that my afore-said Brother did not only Inform against me, but against his own Daughter, and against his Daughter in Law, his Son's Wife, (who in her Faithfulness doth remain unto this Day, notwithstanding the many Hardships and Tryals she hath undergone for the Truth's sake, of which our God in his Love hath made his a Partaker; notwithstanding she hath been nail'd up close from a Meeting) who were both Fined upon his, and his Son in Law's Information. Also, it is to be noted, That upon my Knowledge that my said Brother was to turn *Informer* to get Money by it, it was in my Heart, in the Aboundings of Love, rather than he should take such a Reproachful Trade upon him, which is a shame unto all sober People; I say it was in my Heart to go unto him, not in any Fear that I had upon me, as to what he could do, but to prevent or take away the Occasion that might induce him thereto, and proffer him, *Either to lend or give him Money, if he had need, either then, or at other times*: Whereupon he was filled with Wrath and Madnes, that he did Unnaturally abuse and strike me upon the bare Head, and other places, although he had no Resistance, but a Willingness the Lord had wrought in me, that as I was Smitten on the one Cheek, to turn also the other; which was then in true Exercise of Patience done, blessed be the Lord. This Information being given by my said Brother-in-Law, *Thomas Cooke*, and *Henry Hurst*, his Son-in-Law, unto *William Woods*, Warden or Chief Magistrate of the Corporation of *Sutton-Colefield*, within *Warwick-shire*, who upon this Information given, did issue forth a Warrant to the Constable to make Distress of the Persons Goods informed against: the Constable, *Thomas Freeman*, and the rest concerned in making a Distress, seeming unwilling to meddle, yet being threatned by the said Warden, *That if they did it not, they must Pay the Fines themselves*, the said Constable, *Thomas Freeman* and *Robert Rogerson*, and their Co-partners hardned their Hearts, and with great Eagernesse persecuted, and sought after their Prey, and with Cruelty made Spoil and Havock of the Goods, as is here inserted in Particulars as followeth.

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These Distresses as followeth were made by the Officers of *Carworth*; *John Mayah* Constable, *James Harbey* of *Minworth*, Head-borow in the same Parish, *Thomas Freeman* Constable of *Sutton-Cosfield*, and *Robert Rogerfon*, Over-seer of the same Town, who sought after their Prey with great Eagerness and much Cruelty

Also, for the aforesaid Meeting was taken from *Edw. Cbandler* for a Fine for himself and his Wife, for 30 s. Fine, was taken one Mare and a Colt worth 5 l. which they sold for 3 l. 19 s. and kept 1 s. for selling the Mare, and returned some of the Undervalue again.

Also, for the same two Meetings, they took from *John Swift* of *Cardworth* for a Fine of 15 s. a Feeding-Cow, worth about 55 s. which they sold for 44 s. returned him only some of that again, as also keeping 1 s. for selling the Cow.

Also, for the aforesaid Meeting, and another, was taken from *Robert Guest* of *Minworth*, for 15 s. Fine, one great Brewing-Kettle, and six great Pewter-dishes, which was well worth betwixt 30, & 40 s.

Also, for the two Meetings aforesaid was taken from *Margaret Wolley*, for a Fine of 15 s. one Set of Curtains and Vallans, one Blanket, one Warming-Pan, & some Pewter, worth about 1 l. 10 s.

Also, for the afore-said two Meetings was taken from *Thomas Hargrave* of *Minworth*, a poor man, for a Fine of 15 s. was taken Brass worth 1 l. 7 s.

Also, for the First Meeting was taken from *Anne Meakings*, a poor Widdow in *Minworth*, that hath four small Children, and little to live upon but what she laboureth hard for, was, for a Fine of 5 s. taken one Coverlet and three Pewter-dishes.

Also, for the same two Meetings was taken from *Richard Willson* of *Colshil* for 15 s. Fine, Brass worth about 1 l. 10 s.

Also, for the first Meeting they took from *Abraham Jordan* of *Wigginshill* in the Parish of *Sutton-Cosfield*, for a Fine of 15 s. for himself, his Wife and Son, 16 Ells and a half of Tear of Hempen Cloath.

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Also, for the first Meeting before-mentioned, they took from *Thomas Sharrat* of *Wishaw*, for 10 s. Fine, for himself and his Wife, one great Brewing-Kettle, and one lesser Kettle, and one Pewter-dish, worth in all 26 s. returned only the lesser Kettle, and the Pewter-dish, to the value of 6 s.

Also, for the first Meeting before-mentioned they took from *Jone Wards* of *Graves* in *Sutton-Parish*, one Kettle worth 8, or 9 s. for a Fine of 5 s.

This is a True and Faithful Account (in short) of the Sufferings, both of my Self and other Friends, who have, and yet may Suffer in Body and Estate for the Testimony of Truth, and Sake of Christ Jesus, whose Saving Health is this day known, *who came to save his People From their Sins*, as is recorded in the Scriptures: And again, *He that departeth from Iniquity maketh himself a Prey*: But I would have none to stumble at the Truth, or be offended thereat, for it is by the God of our Salvation that they that will live Godly in Christ Jesus must suffer Persecution.

*This is given forth in the feeling of the Presence of the living God,  
by one who desireth the good of all my Fellow-Creatures.*

*Wishaw* in *Warwick-shire*,  
the 1st Mon. 1678.

Richard Sommerland.

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THE END.



